THE AMERICAN MISSIONARY

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CONCERNING CIVILIZATION

FIFTY years ago Guizot's "History of Civilization" was studied in the senior classes of Yale. The author of the text-book then used the following definition of civilization:

Civilization, in its most general idea, is an improved condition of man resulting from the establishment of social order in place of the individual independence and lawlessness of the savage or barbarous life. It may exist in various degrees; it is susceptible of continual progress. The history of civilization is the history of the progress of the human race toward realizing the idea of humanity, through the extension and perfection of the social relations, and as affected, advanced or retarded by the character of the various political and civil institutions which have existed.

We thought this a good definition then, and we think so now. We recall it as we read that whole communities in Kentucky are at this day living in constant fear of "Night Riders," who, masked and heavily armed, are cutting telegraph and telephone wires, raiding towns in various counties, burning warehouses and committing murders.

In any community we may expect individual criminality and excrescences upon civilization, but the general average of a community is a fair illustration of its civilization or its lack of it. What we find in any given locality is but the outworking of its thinking and feeling. We must explain the "Ku Klux" and its resuscitation in the "Night Riders" and the riots and mobs in our country in this way.

Civilization certainly does exist in "various degrees," and is advanced or retarded by the character of the various political and civil institutions which exist or have existed.

The degrees of civilization depend upon ideas and ideals. In the next column of our paper, which tells us what is going on in Kentucky, we read that hostility to law, riots and bloodshed are having their day in Idaho, Colorado and Montana. We do not call this civilization. It is barbarism existing in communities partially civilized. There are "degrees," and the civilization which is mixed with barbarism is very incomplete.

The ideas and ideals of force found in every civilization are barbarian inheritances of the rude ages which have not yet given way to worthier living. When might is the equivalent of right; when the stronger demands that those who are weaker shall serve because they are weaker; when society vaunts the doctrine of "superiority and inferiority" in the face of the teaching of our Lord, who says, "Whosoever of you will be greatest shall be the servant of all," this is barbarism. It does not belong to this age of the world, at least not in this country. When a "Reverend" minister writes to a "Christian Advocate," *"We will keep the*

Negro in his place if we have to dig his grave," and a "Christian Advocate" prints this, without a word of protest, for Christian people to read, we can justly say that there "are degrees in civilization," and some of them are well down in the scale.

The true ideal of civilization is based upon righteousness. In its highest forms it is Christian. It is permeated with the spirit of Christ. Its chief doctrine finds its supreme expression in the Fatherhood of God and the brotherhood of man. It asks that equality of rights shall have just recognition in all human relations. It asks for freedom for every soul to work out all that is best in the way of human good and achievement. It asks especially that the elevation of the moral, intellectual and spiritual in man shall have supreme place.

This is Christian civilization. The foundations of it are laid in individual Christian life, in pure domestic life, in personal integrity, in a high standard of moral worth multiplied in communities. This demonstrates itself in public spirit, in commercial uprightness and in a soundness and moderation of judgment which protects communities against "Night Riders," mobs, and such like appeals to force.

If we will form a wise judgment of the civilization of a people we must observe especially what counts for most in its corporate and its public life. Is it character? Is it a sense of justice? Is it the idea of humanity? Is it respect for righteousness? Do men who obtain high positions in the nation represent these worthy ideas? Are they those whom we can justly honor for their character? Are those who represent the people men of sincere convictions, consistent lives, indisputable integrity? Observe the moral current of public life and you can pass on the civilization of a nation.

BLACK AND WHITE CRIMINALITY

SENATOR JOHNSTON, of Alabama, in his speech before the Algonquin Club at Boston upon New Year's eve, dwelt upon the greater criminality of the Negro than of the white race. In both North and South, he claimed that the Negroes contribute far more than their numerical proportion to the population of our jails.

We certainly are no apologists for criminals of whatever color. We hope that they will always be arrested and judged "according to law," to pay the just penalties of their misdeeds, whether the localities which suffer from them are in the North or in the South. We should be glad to have them all deported together to some island in the sea and shut permanently away from association with all honest folk except missionaries, who should preach to them repentance. That there is a large criminal class among the Negroes is altogether too evident, but it should not be a matter of surprise. Why not? Ask heredity why not. Ask environment. Inquire into the neglect of their moral training. Ask the wretched and constant example of white people who are responsible for amalgamation. Ask if representative persons like Tillman and Vardaman and the recent historian Senator from Missouri—who thinks that Thomas Jefferson was Andrew Jackson—in their hostility are likely to make an ignorant residuum any better.

The retiring justice of the City Court in Savannah in a recent address said that he had tried 12,000 criminal Negroes within twelve years. His conclusion from this was that the entire race is incapable of anything better than this show-

ing. It shows that he himself needs education. His statement indicates, indeed, how much needs to be done, and that we who are missionaries cannot now relax in our efforts to "save" those who are "lost."

Meanwhile we need not flatter ourselves that there are no white criminals. The record of the City Court of Savannah, we regret to say, can be matched in many cities of the same class with a purely white criminal record. The New York *Evening Post* has published the following statement:

A special report of the Census Bureau issued in the present year shows that Massachusetts is more than twice as criminal a community as Mississippi or South Carolina, the States with the maximum Negro population. That is proved, if the ratio of prisoners to population can prove it, for one inhabitant of the Bay State out of every 492 was behind the bars, as against one out of 1,272 in South Carolina. *The fact that the laws are not enforced with the same degree of rigor in different localities and against different races, is a reason for not placing too much reliance on these statistics of comparative criminality.* Still, if comparisons must be made, it is just as well to give those that bear both ways. Here is one:

Negroes in United States, 1900.....	8,840,789
Negro offenders committed 1904 (not including juvenile institutions)..	8,539
Ratio 1 to every 1,086.	
Illiterate whites over twenty, 1900..	2,643,070
Illiterate white offenders committed, 1904 (not including juvenile institutions)	2,236
Ratio 1 to every 1,137.	

In any city of size where there is a large illiterate element one hundred white people frequently find their way to a police court within thirty days. This would average between three and four a day, and would more than equal the 12,000 in Savannah in twelve years.

In the way of comparative statistics we have inquired of a justice of a similar court in a thriving city in New England with less than one-half the population of Savannah—which, by the way, is one-half colored—as to the number of criminals that come before his court. He answers, "We have about one hundred cases a month, all criminal. Seventy-five per cent. are foreign born, and a large part of the balance are those born of foreign parents." This would exceed the statement of the Savannah justice by far, and yet the city is one of the best of its size in New England.

The fact is, ignorance is bound to have a large proportion of those who go astray, and in Savannah the ignorant element is largely Negro. At all events, they are the ones most likely to feel the rigors of the law.

We are sorry for the intelligent Christian people in the South who have to bear the burden of moss-grown ideas, such as are indicated in this antique address.

FINANCIAL STATEMENT

The receipts from donations in December were $14,826.29 and from legacies, $6,648.92; a total of $21,475.21.

There was a decrease in donations of $4,099.41, and in legacies of $12,202.39, a total decrease of $16,301.80.

The donations for the three months ending December 31st were $40,499.57, and from legacies $20,114.22, a total of $60,613.79. A decrease in donations for the three months of $983.98 and in legacies of $11,474.75; a total decrease of $12,458.73.

An analysis of *donations* for the month of December and for the three months to December 31st for two years indicates the channels through which the donations reach our treasury and the increase and decrease.

The month of December has been a very trying one financially, and we regret that we must report a decrease in the donations and in legacies. We are thankful, however, that for the three months we can report a gain in the collections from the churches, the Sunday-schools and the Women's Societies. The

DONATIONS—DECEMBER

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	Total	Individuals	Total
1906–7	$11,412.68	$724.65	$1,779.88	$146.50	$217.46	$14,281.17	$4,644.53	$18,925.70
1907–8	10,089.98	843.05	1,472.95	100.50	206.30	12,712.78	2,113.51	14,826.29
Increase		118.40						
Decrease....	1,322.70		306.93	46.00	11.16	1,568.39	2,531.02	4,099.41

DONATIONS—Three Months to December 31, 1907

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	Total	Individuals	Total
1906–7	$21,038.00	$1,406.44	$5,150.07	$198.83	$767.86	$28,561.20	$12,922.35	$41,483.55
1907–8	22,168.90	1,660.01	5,535.57	159.00	643.86	30,167.34	10,332.23	40,499.57
Increase	1,130.90	253.57	385.50			1,606.14		
Decrease....				39.83	124.00		2,590.12	983.98

greater decrease has been in the individual contributions.

May we not hope that individuals will increase their personal gifts, and also through the churches and other channels, so that this work will be sustained for the poor and the very needy in the educational and church work in the mission fields, and to make good our pledges.

LINCOLN MEMORIAL SUNDAY

February 16, 1908

SECRETARY, CHARLES J. RYDER

LINCOLN Memorial Sunday was an original conception of the American Missionary Association. Fourteen years ago this peculiar service was suggested to our Congregational Sunday-schools as an appropriate method for the introduction of a programme that should especially impress the young people with the Christian obligation of good citizenship. Other denominations and organizations have adopted the idea, and Lincoln Memorial Sunday has been widely celebrated. Not only have the various denominations of the Christian church observed the day, but Grand Army Posts, literary and historical societies and patriotic organizations have united in it, in many cases using the service prepared by the American Missionary Association.

Purpose. The purpose of this service is twofold. In the first place, it is hoped that it will impress the lessons of Christian patriotism and the responsibility which every man and woman and boy and girl holds for the development of purity and righteousness in the political affairs of the nation. Another purpose is the reinforcement by enlarged knowledge, deeper sympathy and increased gifts for the work carried on by the American Missionary Association, that in this way the life and devotion which Abraham Lincoln made possible may be made actual in the moral and intellectual uplift of the needy mil-

lions in our own land, making them into safe and wholesome Christian citizens.

Method The method of attaining this twofold purpose is simple and direct. The Association asks the Sunday-schools, Endeavor Societies and similar organizations in our churches to devote a portion of one Sunday a year to the study of these great national problems. To contribute to this study the Association prepares a leaflet especially adapted to the use of the Sunday-schools.

A brief study of the life of Abraham Lincoln is perhaps the best method possible to impress upon each one the deep sense of personal responsibility for the nation's development along lines of righteousness and purity. And the work of no philanthropic organization more immediately carries out the principles illustrated in the life and character of Abraham Lincoln than does the American Missionary Association. The Association in its work is among the Highlanders of the South. Abraham Lincoln was born in this mountain region and spent a part of his boyhood amid the narrow limits of opportunity in which thousands of mountain lads and lassies now live in that region. Abraham Lincoln freed the Negroes of the South and so opened the way for this Association and its physical, intellectual and moral service among them. He was the first to introduce a humane and Christian administration of the Indians also. This Association has followed up this Indian work and established schools and planted missions among the red people of the prairie. Under Lincoln's administration Alaska was purchased and became a part of our national territory. This Association was the pioneer in the work among the Eskimo of Alaska and maintains an interesting mission and out-stations there now. The Chinese and Japanese, and now the Hindus of India, although in Lincoln's day seen only occasionally upon the streets as racial curiosities, are now crowding into our nation and becoming a large element in the brown-skinned problem of our own body politic. They, too, are in the field of the American Missionary Association. The far reach of our national domain, including the islands of Porto Rico and Hawaii, also naturally articulate themselves with the work the Association is doing, and this national enlargement would have been impossible had Abraham Lincoln failed in the administration of the government during the dark and stormy period of his administration.

It surely is fitting, therefore, that every Congregational Sunday-school in America should keep Lincoln Memorial Sunday, February 16, 1908, in the interests of this larger Christian patriotism and for the enlargement of the work of the American Missionary Association throughout this far-reaching field.

Results Last year 42,000 young people and children celebrated Lincoln Memorial Sunday in our Congregational Sunday-schools. This is a splendid showing and proves that many of our Sunday-schools are the nurseries of Christian patriotism, of broad philanthropy and missionary inspiration. But when we remember that there were 665,000 children gathered in our Congregational Sunday-schools last year it is not so encouraging a showing. Is it not possible for all the Sunday-schools to adopt this anniversary this year, so that these important lessons of patriotism and philanthropic and Christian obligation may be impressed upon the whole body of our young people?

The Lincoln Memorial service prepared for this year is especially adapted to the opening or closing exercise of the Sunday-schools and Endeavor Societies. We

shall be glad to send out any number that may be ordered for use on February 16, 1908. Every Congregational Sunday-school superintendent will receive a postal card; upon this he can easily order from one of the offices material for this service.

Is it, then, not possible for one hundred thousand of our earnest and active-minded young people to keep the day this year and to consider for the brief space their relation to and responsibility for the adoption of the highest ideals in our nation's life, and the uplift and enlightenment of the neediest millions of our great national family circle who are being reached through the American Missionary Association, and to push forward this work by increased interest and generous gifts?

Note and Comment

For the picture of "THE EMANCIPATION PROCLAMATION" which graces our cover, we are indebted to the courtesy of *The Independent,* which began its life in upholding the Rights of Man, and which has never swerved from this championship. As might be expected, it has never had other than good words for the cause for which the American Missionary Association stands. Its unfailing helpful interest in the people in whose welfare we are engaged has always been grateful to us.

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Bliss Perry, in a striking article on Whittier in the *Atlantic Monthly,* thus illuminates the race question:

"The race question transcends any academic inquiry as to what ought to have been done in 1866. It affects the North as well as the South; it touches the daily life of all of our citizens, individually, politically, humanly. What is going on in our States North and South is only a local phase of a world problem.

"Now Whittier's opinions upon that world problem are unmistakable. He believed quite literally that all men are brothers; that oppression of one man or one race degrades the whole human family, and that there should be the fullest equality of opportunity. That a mere difference in color should close the door of civil, industrial and political hope upon any individual was a hateful thing to the Quaker poet. The whole body of his verse is a protest against the assertion of race pride, against the emphasis upon racial differences. To Whittier there was no such thing as 'a white man's civilization.' The only distinction was between civilization and barbarism. He had faith in education, in equality before the law, in freedom of opportunity and in the ultimate triumph of brotherhood.

> "'They are rising,
> All are rising,
> The black and white together!'

"Whatever progress has been made by the American Negro since the Civil War in self-respect, in moral and intellectual development and, for that matter, in economic efficiency, has been due to fidelity to those principles which Whittier and other like-minded men and women long ago enunciated. The immense tasks which still remain, alike for 'higher' as well as for 'lower' races, can be worked

out by following Whittier's programme if they can be worked out at all. In his principles he was absolutely and everlastingly right."

AUTOBIOGRAPHY OF GEN. O. O. HOWARD

Two large volumes give the story of the life and work of General Howard. His preparation for life, the Civil War and its battles, in which the young lieutenant moved steadily forward to become a major-general in the regular army, are interestingly told in the first volume. In the second volume the historian will find the continuing features of General Howard's active and most useful career, especially in the "march to the sea" with Sherman and later in his commands of military departments.

The two events which naturally most impress us as related to his permanent fame are the founding of Howard University in Washington, D. C., and the administration of the Freedman's Bureau. The recital of the opposition to the Freedman's Bureau and to General Howard as its commissioner will make any honest reader indignant even at this late day against the malignant influences of Andrew Johnson—of evil fame—and others who sought to traduce and destroy the Commissioner's far-sighted and Christian statesmanship. Most assuredly the industrial prosperity of the South was saved by the Freedman's Bureau and by General Howard's wise and steadfast devotion to education, and largely against the persistent prejudice and opposition of the South at the time.

His co-operation with the American Missionary Association, which he frequently mentions, both in planting schools among the freedmen and also among the white refugees of the South, enabled the Association to secure a foothold for its continued and recognized work now for more than forty years, and helped to make Howard's influence permanent long after the Freedman's Bureau ceased to exist. But for Howard's foresight and the self-denying labor of his persecuted agents and the often slandered and always ostracized teachers of the American Missionary Association schools, and those of others which Howard protected, the South would have on its hands to-day a problem of ignorance and attendant crime that would make it a most undesirable place in which to live. Instead of this, the South has prosperity and peace; and the progress of the Negro and his uplifting has gone on notwithstanding all prejudice and hostility, until it is plain that this progress can never be permanently hindered. That the South is not an ignorant Negro jungle to-day in many sections is due, we believe, to General Howard more than to any other one man now living, and we are glad that this sincere and earnest self-sacrificing Christian soldier and Christian man is living, and is yet with us. Long may he remain.

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Mr. Rufus M. Meroney, a graduate of Tillotson College, writes to the *Tillotson Tidings* concerning his experience at Yale University. Mr. Meroney was fitted for Yale at Tillotson and is now a member of Junior Class in Yale University. Graduates of our several institutions are by no means strangers to the different universities of our country.

"I have always found that the hardest subject to write about is myself, and I instinctively shirk that task wherever I can, but thinking perhaps you may want to hear a word about me, I will write a line or two on that rather vague and uninteresting subject. I am here trying to absorb all that Yale and the East can offer me for information and upliftment. I avail myself of all the opportunities which I can. I am here in the path

which the wisest of the earth travel when they are upon this continent, and where some of the wisest of the earth dwell. I am almost in the suburbs of the great city of New York, which contains the best and worst of our civilization. Yale is a great community, where the very atmosphere teems with the best of thought and the highest of inspirations. I shall never regret having come here.

"Now, if there is any message of cheer that I can send to you, let it be this: There is so much pure joy to be had in this world that, if we will, life's ills can scarcely touch us. There is so much joy in nature, so much joy in work, so much joy in achievement, so much joy in companionship, and so much joy in God, that we ought really to pass through life like taking a walk on a glad spring morning. Above all, find the pay that lies in service to others, and the problem of life is settled.

"Just a word about the old school now and I shall be nearly through. The college spirit at Yale is very strong, and one's heart is certain to be drawn irresistibly by the strong chains of affection and loyalty which the very atmosphere here engenders. The chimes on our dear Battell chapel ring out each quarter hour here, night and day, and I have often thought that the silver tones of those sweet bells will probably resound in my heart for the rest of my life. But often in my dreams rings too the old bell at Allen Hall; the bell that called me so many a day to pleasant toil, so many a day to prayer and holy thought, the old bell that summoned me to the highest that was within me, that summoned me to duty and to God.

"Among the fleeting visions of life which will appear before my eyes in the future hours of meditation and retrospection, I think the field of blue with the great white Y will be ever present, but the blue of Yale will be given a deeper and truer hue by the blue of Tillotson, and the borders will always be tinted with old gold. God bless Tillotson!"

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AT THE RECENT TUSKEGEE RALLY NEW YORK

Many of the more advanced Negro people and not a few of their white friends have felt the injustice of the persistent attacks upon the colored race, made by those who are hostile to its advancement, and who have discredited all efforts for its education and elevation. Many Southern papers for political reasons have unceasingly vociferated, "failure! failure!" until those who were formerly friendly and hopeful have come to accept their assertions. There is temptation to forget that this hostile attitude does not represent the better South, and when a representative man like Colonel Henry Watterson, of the Louisville *Courier-Journal,* can make the long journey from Kentucky to testify in their behalf we may say to our Negro friends that they have no reason to lose faith or courage. Whatever their discouragements, and they are neither few nor small, there are more and greater reasons for good cheer and optimism. They may remember that the people who have achieved in every race are those who have conquered their place, and every step of the way. No people ever got so far on as the advanced guard of the Negro people in our country more easily or more rapidly. The testimony of Colonel Watterson who can see outweighs that of many who are blind. These are his words:

"Since, in our Southern country at least, neither race can get rid of the other, or act independently of the other, let us take account

of what has been done in these forty years of freedom.

"I stand here to-night to declare that the world has never witnessed such progress from darkness to light as that which we see in those districts of the South where the Negro has had a decent opportunity for self-improvement."

The Governor of the State of New York is willing to leave his pressing duties to testify. His address was received with cheers of approbation from an immense audience:

"We are here to emphasize our interest in the work that is being done for the benefit of our fellow-citizens of the black race, to see that our laws and our administration of laws shall secure equality of civil rights, shall protect the gains of honest effort, in which talent and industry shall have a chance on their merits, free from all preventable oppression.

"These aims are not sectional. They are the aims of a free people, and they must be constantly emphasized with regard to all, white and black, whatever their occupation or antecedents.

"The black man is entitled to his chance. He is entitled to the advantages of training and education. He is entitled, under the stimulus of free institutions, to an opportunity to prove by his works what is in him, and he is entitled to the rewards which his character and industry may deserve."

Ambassador Bryce, well known as a most wise and careful student of race problems, adds his testimony:

"There are, it seems to me, two things which most need to be done for the colored race. One is to provide a good college education for those of superior talents who are to be its physicians, its clergymen, and (perhaps most of all) its teachers. The other is to do for the bulk of the race by systematic training that which many centuries of practice have done for the whites, viz., make the brain and the fingers apt for the various forms of labor."

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The editor of the *Southwestern Christian Advocate,* published at New Orleans, a member of the Negro race, writes words of wisdom for his people when he says:

"We must win, not by arraying race against race, but in laudable and commendable zeal develop the talents that are within us and demonstrate beyond a question God's wisdom in making so many of the world's millions Negroes.

"We are to win by arraying righteousness against unrighteousness, fairness against unfairness, justice against injustice, coveting always the godly virtues of honor, honesty, integrity and moral and intellectual culture, the Negro being sure that he is on the side of righteousness, fairness and justice. On this side God will be his faithful friend and we will win, please God, and every vestige of discrimination will recede and Jim Crow cars will go, and constitutional disfranchisement will be of no avail. We will force our place in life's battle by proving false every charge of ignorance and thriftlessness, and we will make good for the race as a race."

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AN OKLAHOMA PASTOR'S REPORT

Oklahoma is now a State. The colored people in it have many fears that the change will not be to their welfare. The sentiments of the Governor are well known. Some of the colored people are talking of leaving the State, but I cannot see that anything is to be gained by our running from State to State, for wherever we are we will be reminded of the fact of our race. I am telling them we must stand where we are and welcome the obstacles that confront us. By so doing we gain strength.

A large percentage of the colored farmers here own their farms and many of them are doing well. It is to be hoped that they will continue in well doing, remembering that it takes centuries to bring a developing race to maturity.

The legislature may enact hostile laws and we may meet injustice, but the thing to do is not to run but to so conduct ourselves that we shall win respect at last and have it.

The sentiment in the legislature is strong against any higher education for the Negro people than that of an industrial school, but if little is granted us we must make the best of it and find a way for the higher education of those who have the ability and desire to take it.

There is one thing in our favor: the saloons, where the lowest classes of both whites and blacks congregated and which made for degradation and crime, are now closed.

The spiritual life of our church is very encouraging and I am able to report the church in good working condition. Our Sunday-school is doing well.

The South

FORTY YEARS OF TALLADEGA COLLEGE

By Prof. E. C. Silsby

On the 20th of November, 1865, a convention was held in Mobile, attended by leading colored men from the principal cities and towns in Alabama and from the rural districts, to consider the obligations growing out of their recent enfranchisement. There were fifty-six delegates to this convention, and the resolutions they adopted were in recognition of the "providence of a gracious God" in the enjoyment of their liberty, and the opportunity to plan for their "common interests." They concluded with these words: "We regard the education of our children and youth as vital to the preservation of our liberties, and true religion as the foundation of all real virtue."

There were two men from Talladega in this convention—William Savery and Thomas Tarrant, both ex-slaves. On returning home, they, with others of like mind, immediately organized a society and made plans for the opening of a school in their own town. Securing a room in a residence building, they put the work in charge of one Leonard Johnson, a colored man, who had in some way acquired the rudiments of learning. Lumber was scarce, and the society purchased an old carpenter shop, tore it down, rebuilt it in another form on a lot they had in some way secured, and this was the first schoolhouse for Negro children in Talladega County. At this point they sought the coöperation of the Freedman's Bureau for a better qualified teacher, and soon Mrs. C. M. Hopson, a lady from the North, was put in charge of the school.

But on the brow of a hill near by was an abandoned school building—a brick structure three stories high—erected in the fifties and used, until the war began, as a high school for white boys. It was about to be sold under mortgage. The colored men of Talladega were alert, and they notified the American Missionary Association of existing conditions, and aroused their interest in Talladega as a fit place for one of their prospective schools. The Association's agent came down, the coöperation of the Freedman's Bureau was secured in the pur-



PROF. E. C. SILSBY

chase of the building, and in November, 1867, Rev. H. E. Brown, of Oberlin, with three assistants, opened a school with 140 pupils. This school soon absorbed the one taught by Mrs. Hopson, she becoming identified with the new work. The movement proved to be a wise one, and on the 17th of February, 1869, the school was chartered as a college, William Savery of the Mobile convention being one of the incorporators and trustees.

From such beginnings, small, inconspicuous, yet momentous in their outcome, was developed the Talladega College. Planted when Alabama, although nearly fifty years a State, was still scarcely touched by the railroad and unconscious of its dormant riches, the college has kept pace with the marvelous growth of the commonwealth, until it has come into the full realization of its power.

The college now owns 800 acres of land, twenty-four goodly buildings, endowed funds and unpaid legacies amounting to nearly $200,000—the entire value of its property being over $400,000. It employs thirty-two teachers and officers, and enrolls 600 pupils annually. More than 7,000 persons have been in attendance on the school since its beginning. Its ranges of studies are from the kindergarten through the Normal School, the College and the Department of Theology. Moreover, it correlates music instruction and manual training with its literary work, and in all things seeks to prepare competent Christian leaders for a belated race.

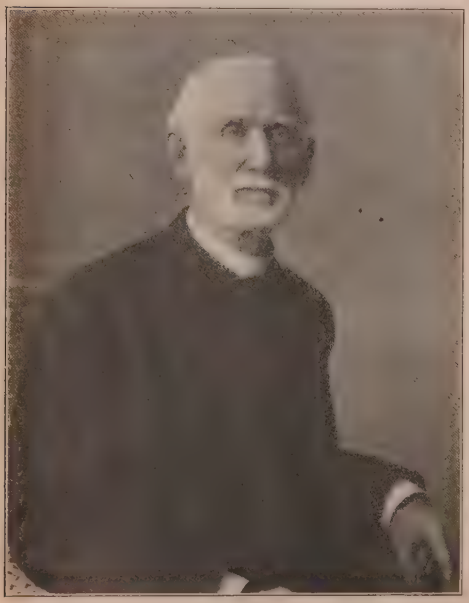
The College is esteemed as one of the important features of the town. Its doings are reported in the local press, its buildings appear on the souvenir post cards on sale in the stores, and the citi-



PROF. J. M. P. METCALF, A.M.—DEAN

zens of both races have contributed generously to its support. Last year the white people of Talladega, alone, subscribed $1,400. Said one editor: "Its students are polite, genteel, and stand well among the people." Quite recently an ex-representative of the legislature, who was active in the construction of what is now our central building (the one erected in 1853), said, "I have passed your place hundreds of times and your pupils always treat me with respect." He has a choice tree growing on his plantation which he wishes to have set out on our campus, and to be known as "Webb's tree." To be sure, unkindly opinions also prevail, but they are less conspicuous.

Talladega is the only institution in the State for the colored people that stands for the higher education. An important feature of missionary effort is the training of Christian leaders, and to this end the college has been planted on missionary soil both at home and abroad. Such



PROF. G. W. ANDREWS, D.D.—THEOLOGY



FRED D. LESTER, PH.D.—MATHEMATICS

institutions have prepared a multitude of capable leaders, who, otherwise, would not have been reached, and Talladega College is no exception to the rule. The results in scholarship of this work are well known. Northern seminaries receive our theological graduates into their senior classes, and schools of medicine and law accept the college men on our certificate. Talladega alumni going to Yale and entering in advanced classes have been repeatedly honored with prizes over all competitors.

The "Honor Roll" of the College is large and increasing. It embraces over 300 graduates and a much larger number who have felt the influence of the school and responded to its teaching, while not holding a diploma. More than 200 are preaching the Gospel, as many are teachers in common and secondary schools and in those of collegiate rank. Some are practicing medicine and law, others are in business, three are in Africa as missionaries and six more are in preparation to join them.



WILLIAM PICKENS, B.A.—LATIN

Our graduates also are farmers, mechanics, trained nurses, building contractors, postal clerks, tailors, presidents and secretaries of Young Men's Christian Associations. *Fifty-four from this institution alone are in the service of the American Missionary Association in their Southern churches and schools.* Moreover, the College has graduated twenty children of its alumni, and so has begun to reach the second generation.

Such a work as this is not without interesting episodes, and especially in its connection with the struggles of its pupils. An old journal kept by a College official has this entry: "John Game came from Clay County to enter school by working. He seems to be a fine fellow." The young man was received, spent a season working on the farm and attending the night school. Later he entered the day classes. From year to year he remained until he completed a course in theology. He married a girl from the school. He is now the honored pastor of a large church, was recently sent to represent his denomination in a national gathering, and the other day his congregation raised over $1,000 for a pipe organ for their beautiful and commodious house of worship. John Age came here from a fitting school of the Association affiliated with the College. He brought no money from his home and less encouragement. Working out of class hours, teaching in the summer, he finally attained his college degree. Then followed two years in the University. He is distinctively a "man of the people," deeply interested in the needs of the rural districts, in one of which, thirteen miles from the railroad, he has built up a large academy with important attendant features. A. G. Batt had never worn a pair of shoes until he was fourteen years old. He came to Talladega penniless, labored in the boarding hall kitchen, induced two brothers and two sisters to enter the same school, completed courses in Normal and Theological Departments, and has since built a large church and founded an important and successful school. Martha Walls spent the first year at the College working in the dining-room, scrubbing floors, and washing windows. After completing the Normal course of study she became a high-school teacher in Texas, and is now the wife of a physician. Mary Wicks was not unaccustomed in the early years to work in the



ELIZA G. WILKINS, M.A.—GREEK

field, where she earned more than one school dress. Entering our boarding hall to work her way, she cleaned many a floor and did it well. She did sewing, taught school, and in these ways was able to stay until she graduated. Her mental abilities secured good positions in after days, and she now graces a well-appointed home in a Western city, where she is also a power in the church. Her scholarly husband and three college-bred children "rise up and call her blessed." Instances like those narrated above might be multiplied many fold.



ESTHER A. BARNES, B.L.—ENGLISH

Come and spend several days at Talladega College. Let one be "a school day." The rising bell rings at 5.30 A. M.—that is early in the winter—but a number of the boys have been up since 4 o'clock, preparing the breakfast, milking the cows and caring for the stock. Fires are built in the school rooms and the laundry. At 6.30 the large College family have breakfast. Busy girls clear off the tables, wash the dishes, sweep and dust; others go to the laundry for service. Boys report at the farm or for janitor work. Chapel exercises follow at 8.15, and recitations thirty minutes later. Algebra, Latin, Greek, Logic, Church History, Homiletics, Chemistry, Astronomy, Civics, Psychology, School Government, Practice Teaching, Grammar and Arithmetic, all the round of studies, high and low, follow in due order until 12 M. Then dinner and the aftermath of housekeeping. Recitations follow from 1.15 for two hours. Meanwhile, boys have been down to the shop for class work in wood and iron, and girls to the sewing or cooking classes for their semi-weekly exercises. A class of eight set type in the printing office. At 3.30 the work bell rings, and for one hour and a half Foy Cottage—the girls' industrial building—the hospital, the yards, walks, school-rooms, farm, shops, etc., are pulsating with young life. Supper at 5.30 these short days, and after a short intermission, night school for the all-day workers, and study hour for the rest from 7 to 9.30. Then lights out, and all to bed.



T. J. LARKIN, M.A.—TREASURER

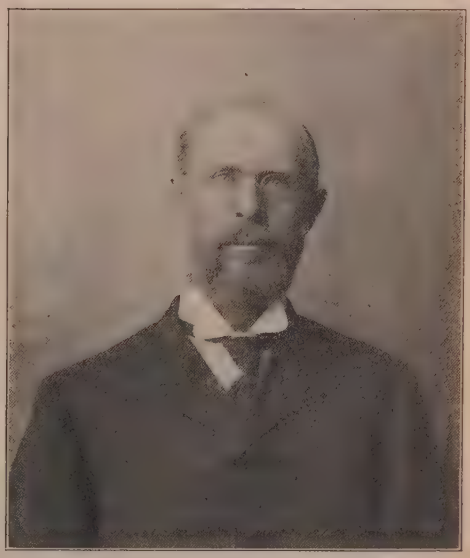
Let us read the record of a Sunday at Talladega: The rising bell rings as on



MR. FRANCIS S. DART—MECHANICS

other days—at 5.30 A. M., and the necessary work in kitchen and on farm is performed as before. Meals occur as on other days. At 7.30 in the morning the Young Men's Christian Association have their meeting. Sunday-school and preaching service occupy the time from 9.15 to 12. The Young Women's Christian Association and Bible class follow at 1.30 P. M., and then the young men go to their mission Sunday-schools in the surrounding country. Some have taught classes in the morning in local churches. "Quiet hour" is observed in the rooms from 2 until 4. After supper the Christian Endeavor Society has its meeting. An hour or so follows, and then the night bell rings.

Talladega College is beautifully located on high land. Its grounds are extensive and dotted with shade trees. To the east and west, and a few miles away, mountains loom up, toward which the eye is wont frequently to turn. The air is clear, water good, and the climate bracing and healthful. Providentially located, blessed through four decades by the gracious favor of God, may Talladega College through the coming years never fail to devote itself to "Christ and Country."



PROF. W. S. GOSS, B.A.—AGRICULTURE

NEGRO HOMES

Mr. Richard R. Wright, Jr., has written an illuminating article for the *Southern Workman* on "The Economic Condition of Negroes in the North." We are permitted, by the courtesy of the *Southern Workman,* to reproduce from their illustrations two samples of Negro homes in the city of Philadelphia. Those who think that the Negro people have made little advancement within forty

short years from slavery—when they were left without so much as their one-room cabins—may see in these pictures of home life enough to correct their misjudgments. We can say for ourselves that these homes here pictured are by no means exceptional, but are representative of thousands of others. At the close of the year now ended a justice in a Southern district, as he laid off his robes of office, felt constrained to deliver an address on "the Race Question." He declared that the Negro people are capable of a rudimentary education only, and should be fitted only for a rudimentary condition in life. We could easily show his ex-honor very many elegant homes now presided over by the educated children of former slaves.

There are few things that are more significant as to human progress and the condition of a people than their homes. That five millions of Negroes in the United States need salvation in this respect does not obliterate the fact that within forty years there has been a gain nothing short of wonderful on the part of five other millions, many of whom are proving "the mettle of their pasture" in their successes over all obstacles and in their home life, notwithstanding all hindrances. Mr. Wright, in his valuable article from which we quote, says:

"Taking 485 property-holders, the largest number of owners were between the ages of 41 and 50 years, the next between 31 and 40 years. The largest number of owners were 50 years of age, 33 being of this age; the next larger number were 39 years and the next 41 years, with 21 and 20 owners at these ages respectively. The noticeable thing is that 336 of the owners are fifty years of age and under; that is, practically seven-tenths of those who own property were born since the beginning of the Civil War.

"Of these 485 owners, 147 were natives and 338 were immigrants.

"It appears that of those whose ages were given, who were not born in the State, but immigrated here, 313 out of 325 not only acquired their property since the war, but came to the State since



NEGRO HOMES IN PHILADELPHIA

the beginning of the war; and also that half of the natives who own property were born after that time. This is indeed interesting in view of the fact that it is often claimed that the young Negro, and especially the young Negro in the North, is not the equal of his father in the matter of acquiring property. It is certainly due this class of people to make mention of this fact in this connection.

"Of 712 owners of 802 pieces of property there is a total valuation of $2,438,675, an average of about $3,040 each. The largest number of properties are valued between $1,000 and $3,000, and nearly three-fourths of them are $3,000 and under. The highest single valuation is $28,000 and the lowest a lot for $75. Though the assessed valuation is supposed to approximate as nearly as possible the real value of the property, still after careful comparison I am of the opinion that the above represents an investment of between four and a half and five million dollars by the Negroes concerned. Besides the above there are about forty church edifices owned by Negroes valued at from $1,000 to $60,000, with a possible aggregate valuation of $600,000.

"There are many Negroes who own real estate outside of the city. Two are known to the writer to have each more than $25,000 worth of real estate in other places, while many others own a lot or small farm outside of Philadelphia. The largest individual Negro property-holder in the city owns not less than 23 city houses assessed at from $900 to $18,000, and owns property also in New Jersey and Virginia. He was born in Virginia of slave parents, and came to Pennsylvania after he was twenty-one years of age. He has steadily built up a good business, and amassed a large amount of real estate, besides being financially interested in many of the business and industrial movements among the Negroes of the city.

"A large number of Negroes have bought their properties through Negro real estate dealers and building and loan associations, which have grown up in the past few years as a result of the very great difficulty experienced by members of the race in securing good homes.



A STREET OF NEGRO HOMES

"To show how rapid this development has been in the past few years, it is only necessary to point out that within twenty months there have come to Philadelphia seven companies to do real estate business among Negroes. One of these, less than fifteen months old, has put more than twenty-five Negroes in their homes within a year. The oldest and most substantial Negro real estate company is the Berean Building and Loan Association, established in connection with the Berean Presbyterian Church. According to a report published last winter, this association had 556 members holding 6,558½ shares of stock. It had assets of $126,-326.80; had purchased 145 homes valued at $304,500 for its members, and had paid back matured stock to the value of more than $80,000. The Berean is the largest of the seven building and loan associations among the Negroes of Philadelphia. Besides these there are many Negroes in other building societies, not conducted wholly by members of their own race.

"To get anything accurate and complete in regard to the savings of Philadelphia Negroes is practically impossible. The Negroes themselves will not tell you, even though you may be able to reach the 80,000 of them; the banks keep no record of the facts as to color, and if they did it is doubtful if they would all give access to their books. Negroes have no banks of their own, as in some Southern States, though at this writing there is application before the governor for a savings bank in Philadelphia. They deposit in most of the banks in the city, and we get a glimpse of what they are doing only during a catastrophe; as, for example, when the Real Estate Trust Company failed there were many Negroes involved, one account alone being reported as high as $15,000, or when the Lincoln Trust Company was closed. Or again when a will is probated, as in the case of the late John McKee, who was worth more than a million dollars, but who never stood in the limelight or advertised his wealth, and was practically unknown except by a few friends."

The writer of the article below is a member of the editorial staff of the *Charlotte Observer*, North Carolina. He is one of the many and increasing number of wise Southern white men who can see manhood under a dark skin and who can be just and honorable when he does see it.

It is a fair reply to the frequent and senseless condemnation of an entire race, because it has a large residuum undeveloped and retarded, and as a consequence, like all ignorant people, its full share of those who need to be saved from the attending ills of their condition. Mr. Bryant's sympathetic account of this school of the American Missionary Association is an unsolicited testimony for the kind of missionary work that is going on quietly, constantly and successfully where our schools are planted.

A SCHOOL WITH A HISTORY

By H. E. C. Bryant

The Peabody Academy at Troy, North Carolina, is one of the very first colored schools of the South. The school has an interesting history. It was established twenty-seven years ago, by the American Missionary Association, in a rural district, among a class of Negroes whose moral and religious training had been very poor. Up to 1895 its teachers were white. From October of that year the work of the Church and the School was turned over to Negro teachers. That was in keeping with the Association's policy of using Negroes to carry on their own work when they are qualified to do so. The School has prospered and grown

ever since. The people of Montgomery County, both white and colored, Democrats and Republicans, saints and sinners, are proud of the results. The morals of the colored population in that region have improved wonderfully. Most of the credit for this marked change is due the able head of the faculty, Rev. Orishatukeh Faduma, a native African. He is industrious, affable, tactful and learned. His white neighbors are as fond of him as his Negro associates are.

degree. He was Senior Master in the High School of Sierra Leone, West Africa. After teaching in the old country for ten years he came to America and went to Yale, where he took a degree. By virtue of his superior scholarship he was one of six who won the $400 prize of Yale University, which he used for post-graduate work. He is a diligent student of social questions, thoroughly capable and practical.

The enrollment now is 200 or more.



PEABODY ACADEMY, TROY, N. C.

His family belongs to the intelligent Yorkuba tribe, of West Central Africa, which produced the distinguished jurist, Sir Samuel Lewis, the first West African Negro knighted by the late Queen Victoria, and other noted men. There is not a drop of white blood in Mr. Faduma's veins, and he seems very proud of the fact.

Mr. Faduma completed his college course in England, studied three years in the University of London, and was the first West African Negro to take the First B.A. or the Intermediate B.A.

There was formerly one building, now there are three, all fine for school purposes. The teachers are up on modern methods. The primary department is as thorough as that of any city school. Basketry, sewing and cooking are taught.

The influence of Peabody Academy is being felt in many ways in and about Troy. Old pupils are making successful farmers, teachers, preachers, seamstresses and the like. The school supplies the country around with teachers. It is in the centre of a district which embraces six counties. The strict discipline



REV. O. FADUMA, B.D.

enforced, the insistence upon neatness and good behavior in the school have made a good impression on the scholars and their homes. The outside work of the principal for the last several years has included the organization and fostering of the Parents' Conference, the Teachers' Institute, the Talk to Farmers, and the Social Purity Club. Through his influence the colored people of Troy have purchased homes, some of which are models in design and neatness. The self-respect of the colored community has increased seventy-five per cent. The women are receiving protection through the vigilance of Faduma. He encourages marriages, the establishing of homes and right living. If a bad woman comes to the town he goes to reform or drive her out. The town has been purged of the vicious element so far as it has been possible.

Much of the success achieved by the School has come from the hearty coöperation of the white people with Faduma in his work. The better class of whites in the town of Troy and Montgomery County are in full sympathy with the earnest, tactful Faduma. They like him and his methods. His social purity work has been endorsed from the Bench by two superior court judges, and every observant citizen of the community has seen its influence. By the efforts of the little teacher the Negro homes are kept pure. He has tried to make all guilty persons suffer the just penalties. The relations between the races are good. The bitter feeling stirred by political strife is generally disappearing and will be a thing of the past if designing politicians will just leave the Negro alone, to work out his own salvation.

So soon as the County Board of Education was convinced of the superior work being done in the Peabody Academy it turned over the public school funds to Faduma and his co-workers. That was in keeping with the public school law of the State. The result of the combined help of the county board and Northern friends is that the colored people of Troy have the only graded school in the county, and the only free graded school in the State with an industrial department.

In speaking of his school, some years ago, Faduma said: "This school is evidence that the North and South might coöperate in uplifting the Negro, and that the white man of the South is his friend. For the perfection of this plan much credit belongs to the white citizens of Troy township, the county superintendent, the County Board of Education and to a former governor of the State. Governor Aycock was broad-minded. His views about the Negro and his school are largely shared by the substantial white people of the State. He recently said that the white man in South Carolina is better educated than the white man in North Carolina and that were it not for the fact that the Negro in North Carolina was better educated than the Negro in South Carolina our State would have been the last in the educational ladder. It is the Negro then who saves North Carolina from being the

disgrace of leading all other States in ignorance.

"My school is doing well. We need more teachers, better buildings and better equipment for industrial training. If the Negro boys and girls must live in the country they should be taught to appreciate the beauties of nature and know how to till the soil. In developing the Negroes of the rural districts of the South moral and industrial training must go hand in hand. The American Missionary Association was the first to point the way to the industrial education of the Negro. It began at Hampton, in Virginia, which has Tuskegee as one of its fruits."

In talking of Faduma and his school, some time ago, the Democratic leader of Troy said: "That Negro has done this whole section of country good. He has raised the standard of morality among his people fifty per cent. A complete revolution has been wrought. The Negroes are well behaved, industrious, trustworthy and clean. Faduma fights immorality and all forms of evil-doing wherever he sees them. He is a very capable teacher and a most desirable citizen."

COTTON VALLEY SCHOOL

By Etta M. T. Cottin, Principal

Situated in the black belt of Alabama, three miles from the little station of Fort Davis, you will find the Cotton Valley School. Here it stands surrounded by stretch after stretch of land, some decorated with tall pine trees, some farm land, which in the spring is green with cotton and corn and in the fall white with the fleecy staple. Adjoining the school is the teachers' home, where are housed five young women who are giving the best there is in them, fighting ignorance and vice, for the uplift of the needy people. The school buildings are the only attractive structures for miles around.

Very significant is the fact that though the houses are dotted only here and there, some more than a mile or two apart and others at a greater distance, over two hundred and fifty children during the school term can be seen making their way to the school. Did I say making? It is the best word, because one surely has to make a way here. The paths lie through the woods and fields, over hills and creeks, and when it rains are almost impassable. Yet these little ones, some coming a distance of four or more miles, walk daily to the school.

The average parent of these children knows nothing of the three R's. I look at them daily, and see many heavily in debt, not knowing when they will be able to pay out. I do not wonder, because they must take the creditor's word for what is due him, and if he is dishonest they can never tell. It seems, however, to be the desire and intention of parents that those who come after them shall not follow in their paths, and they are striving hard to educate their children. This golden opportunity is given them by the American Missionary Association and the Women's Home Missionary Association.

The school building is modern, with modern furnishings, and is much above the average country school of this part of the world. There are three rooms, in which eight grades receive instruction.

About nine o'clock in the morning it is

interesting to see the children line up to march into the largest room, which, aside from being a class-room, is used for assembly purposes. There they first give thanks to Almighty God for His care of them during the night and ask His guidance through the day. After that they march to their respective class-rooms. The word "march" will probably convey to you what they try to do, but it really cannot be called marching, especially at the beginning of the term, when we have so many green ones in—green only in experience; quite different in the color of their skin. Some of the little ones fairly tumble in, as it is perhaps the first time they have ever seen a piano, to say nothing of keeping time to its music. They first try stepping slowly, but somehow it seems to strike them that they are not keeping time, and then they start out almost in a trot; but after a few weeks of this, with careful attention to the music and the beating of time, they manage to march out and be seated without so much disorder.

On entering the school, to the left you will find the primary grades. The greater number of our pupils fill this room to its utmost capacity, and for a part of the year some may be seen seated even on the teachers' platform. All of the little ones are enthusiastic, and at this period worship the teacher, being anxious to do whatever told and to excel in all they do. Not long ago one of the first-grade pupils brought her teacher some guinea eggs, saying, "I brung you dese cause dey got speckles jes like on your face, and I lak you." In showing her love for her teacher it is needless to say that the child's observation was not deficient.

The teacher of the second grade has language lessons, and imparted the news that her class was making rapid strides in that direction. She had told her pupils that "a sentence is a complete thought expressed in words." It was my privilege one day to pass through the room when this class was reciting, and the teacher, filled with the ability of her young charges, said: "Violet [a misnomer], what is a sentence?" "A sentence is a splete thot spress-ed in words," replied Violet. Up went a hand. "No'm, Miss Williams; a sentence is a splete thot stretch-it in words," said Whittier. I hastily made my exit for fear I should lose my dignity.

Opposite this room, to the right of the entrance, you will find the third and fourth grades. It is my pleasure sometimes to hear them recite. One gave the definition of an island as "water surrounded by land," yet all are earnestly trying to do their best.

Directly in front as you enter is the door that leads to the upper grades—those from the fifth through the eighth.

When the girls reach these grades they show a certain amount of dignity and are much improved along all lines, showing the training given them since they first entered the school. They present a much neater appearance and try to make good use of the opportunity before them. In a way they are models for the smaller children.

Just above the school stands one of the old cabins used by the teachers as a home during the first years of the work here, and having added sewing to our course, we are using one of the rooms for this purpose. The girls from the fifth through the eighth grade are given instruction in sewing, and are intensely interested in the work. They display much neatness and the results are gratifying. New cloth is often sent in barrels, and we use this to make dresses and boys' waists for our pupils. Not long ago one little girl having been asked who made her dress, which was quite neat, replied:

"'Twan never made; it come in de barrel." Some time you may ask her the same question and she will be able to reply that it was made in the sewing-room.

Beginning in early spring, all classes have work in gardening, where each tries to get the best results, and the spirit of rivalry is helpful. In all things there is an earnestness shown that is worthy of the interest of our friends.

One can readily see that the labor of the teachers has not been in vain; that though conditions change slowly, there is no need to be discouraged, especially when one recalls the condition of these people, both morally and mentally, when this school was first opened. Every effort is worth while, and in reply to the question raised two years ago, "Does Cotton Valley pay?" I am here to say that it does.

Hawaii

As Seen by John G. Wooley

In the native mind, white society is missionary society, and the inconsistency of missionary preaching with "missionary" practice is the *pons asinorum* of native progress. In the old missionary days the chiefs were absolute and the people something worse than serfs. The teachings of the missionaries took strong hold of the king and the chiefs, with such effect that the islands came by fiat under complete prohibition more than half a century ago, and even the great chiefs poured out their fluid deviltry upon the sand. Then crime and disorder all but disappeared and the wonderful little Christendom enjoyed its golden age. Afterward came the constitution, with representative government, freehold lands and the seven-devilness of a reinstated liquor trade, and, finally, American rule, with moneyism, partyism and the infamous doctrine that saloons and slums and crimes are normal symptoms of human liberty.

I visited several conventions of native ministers and found them very intelligent as to conditions and very receptive as to ways and means. My interpreter was the Rev. Stephen Desha, a half-white grandson of the old governor of Kentucky, a man of power, in whose glorious eloquence my small speeches became sheaves of thunderbolts, whereat my pleasure was made humble and my humility pleasant. But the problem was to reach the native masses. Accordingly, at the time this letter is written I am *en route* around Robin Hood's historic barn to the ballot box via the schoolhouse.

Armed with permission from the territorial superintendent of public instruction, I have spent eight days circumnavigating this island of Oahu, in a road wagon, and speaking in every public school on the island.

The schools are fascinating polychromes, where complexions, eyes, teeth and hair show black and white and every shade of brown or gray; and the draperies, every hue the dyer wots of, from the white jacket of an overseer's son to the pink and sky blue pantaloons of a Chinese girl. Bare feet insure quiet and clean floors, and the keen desire of the Orientals for learning insures a full attendance. The age limit is six, but

little Chinese and Japanese, not over three or four years old, according to size and signs, present themselves, armed with just one sure word of English, and meet every advance of the teacher with a cryptic "Eight!" in token of their eligibility to go to school; and "Eight" they are to all intents and purposes, for there is no way to check up the advent of coolie babes. But they are as cunning and as clever as little brown bears.

The majority of pupils are natives, and the ages run from six years to eighteen, but there are many Orientals of all ages up to mustached infants, who say they are "sixteen." It is curious to see the opening exercises of the day. The flag is raised and saluted with the raised hand and an address spoken in concert, which ends with the words: "One country, one language, one flag." Then ranks break, and, seated at their desks, all unite with bowed heads in the Lord's Prayer. Little brown Portuguese Catholics, big black Africans, white and brown Protestants and yellow Buddhists saying soft-voiced and very deliberately: "Our Father who art in heaven."

OBITUARIES

Mrs. Harriet Foote Milton, who died in Detroit, Mich., October 4, 1907, at the age of sixty-four years, was a graduate of Oberlin College in 1866. Miss Foote was appointed a teacher by the Association in 1868, and located at Albany, Ga. The next year she taught in Beach Institute, in Savannah, Ga. She was married to the Rev. George R. Milton in 1873. Mrs. Milton retained to her latest years her deep interest in the work of the Association and was generous in promoting its work. So one by one the early workers in this service are called to their reward.

✠

Death has again entered the ranks of the American Missionary Association teachers.

After a long and painful illness, Miss Belle S. Burr died at the home of her cousin, in Whitman, Neb., November 30, 1907.

Miss Burr left her Canadian home to become an Association teacher in 1894 at Jonesboro, Tenn. Three years later she was appointed to the Slater Training School at Knoxville, where she taught for seven years. Her last appointment was in Trinity School, Athens, Ala., where she taught two years, and began the third, but was forced to leave on account of illness. The winter of 1907 was spent in New Mexico in the vain attempt to regain her health and resume her work. Miss Burr was a devoted, successful Christian teacher, who conscientiously performed every duty. Her beautiful spirit and her quiet but firm manner won both the regard and obedience of her pupils. Her friends will long cherish her memory.

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The American Missionary Association and Lincoln School at Meridian have met with a great loss in the death of Miss Charlotte M. Steele, who died from an attack of pneumonia on January 4th. Miss Steele was an accomplished teacher of music. Her first service in the Association was at Orange Park, Fla. Thence she went to Meridian, in October last. Miss Steele was born in Oberlin in 1843, and was graduated in the college class at Oberlin in 1867. She studied music in Leipsic and taught in Oberlin Conservatory of Music; also many years in Mt. Holyoke Seminary.

RECEIPTS FOR DECEMBER, 1907

THE DANIEL HAND EDUCATIONAL FUND

For Colored People

Income for December	$11,253.75
Previously acknowledged	10,978.00
	$22,231.75

NOTE.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. S. means Sunday-school; Ch. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

CURRENT RECEIPTS

MAINE, $197.97

(Don. $191.31, Legacies $6.66.)

Auburn, "A Friend," *for Dormitory Fund, Greenwood, S. C*	4 00	
"A Friend," *for Dormitory Fund, Greenwood, S. C*	1 00	
Brownville, Ch	8 00	
Camden, Primary S. S	50	
Eastport, Ch	3 00	
Mrs. Augusta Bibber's S. S. Class, *for McIntosh, Ga.* (8.61 of which *for freight on goods.*)	12 61	
Falmouth, Second Ch	17 00	
Lewiston, L. M. S. of Pine St. Ch., Box and Bbl. Goods, *for Greenwood, S. C.*		
The Misses Woodman in Pine St. Ch., *for Dor. Fund, Greenwood, S. C.*	5 00	
Machias, Centre St. Ch	4 58	
Mrs. Mary W. Stone, Bbl. Goods *for Saluda, N. C.*		
"Friends," Bbl. Goods, *for Athens, Ala.*		
Mechanics Falls, Polard Paper Co., Case Paper *for Greenwood, S. C.*		
Portland, L. M. S. of Second Parish, Bbl. Goods *for Greenwood, S. C.*		
Southworth Bros., Printing Machine *for Talladega Coll.*		
Saco, First	50 67	
South Bridgton, Ch	1 90	
South Bristol, Union Ch	3 00	
South Gardiner, Jr. C. E., *for S. A., Marion, Ala.*	5 00	
South Paris, First	10 00	
Standish, C. E., Box Goods *for Greenwood, S. C.*		
Thomaston, Ch	7 37	
Warren, Ch	1 20	
Woodfords, C. E	5 00	
York, Mrs. Mary A. Norvell	1 00	
MAINE WOMAN'S AID TO A. M. A., Mrs. Helen W. Davis, Treas.		
Cumberland, Centre	12 25	
Lewiston, Pine St. Ch., *for Scholarship, Fisk U*	30 00	
Madison	8 23	50 48
LEGACIES		
South Berwick, John H. Plumer, by C. H. Wentworth, Adm'r, 20 (Reserve Legacy, 13.34)	6 66	

NEW HAMPSHIRE, $476.36

Acworth, Ch	15 81	
Bennington, Ch	12 32	
Brentwood, Miss Agnes Tuck, *for Demorest, Ga.*	2 00	
Colebrook, Ch	9 00	
Concord, Wilbur J. Page's S. S. Class in First Ch., *for Rosebud Indian Mission*	10 00	
Cornish, Ch	4 00	
Dover, Knolly's Mission Band of First Ch., *for King's Mountain, N. C.*	35 00	
Dunbarton, Wm. H. Burnham, *for Bldg. Fund, Grand View, Tenn*	10 00	
Misses Annie and Fannie Burnham, *for Repairs, Berkshire Cottage, Tougaloo U*	5 00	
Durham, Ch	31 27	
Fitzwilliam, Ch	7 00	
Greenville, Ch	21 00	
Guild, C. E., *for S. A., Marion, Ala*	2 00	
Hancock, Orland Eaton	1 00	
Hanover, "Ch. of Christ at Dartmouth College"	50 00	
Haverhill, Ch	8 50	
Henniker, Ch	20 00	
Hopkinton, Ch	20 00	
Keene, Every-Day Club, *for S. A., Marion, Ala.* And Two Bbls. Goods.	10 00	
Manchester, First Ch	15 04	
Merrimack, First Ch	13 00	
C. E	2 00	
Nashua, Pilgrim Ch	30 70	
Newington, Ch	3 00	
Newport, Sr. C. E	3 00	
Jr. C. E. *For S. A., Marion, Ala.*	2 00	
Penacook, Mrs. S. E. A. Sanders, *for Raven Fund, Marion, Ala.* And Bbl. Goods.	3 00	
Pittsfield, Ch	13 50	
Raymond, Ch	9 91	
Salem, Ch	3 56	
Salisbury, Ch	3 00	
Sanbornton, Ch	17 00	
Somersworth, First	10 00	
Swanzey, Ch	2 00	
Webster, First Ch	10 75	
Wilmot, First	1 00	
Winchester, Ch., *for Black Mountain Acad*	20 00	
NEW HAMPSHIRE FEMALE CENT. INSTITUTION AND HOME MISSIONARY UNION, Miss Annie A. McFarland, Treasurer.		
Lebanon, W. M. S., *for Furnishing Office, Trinity Sch., Athens, Ala.*	30 00	
Sanbornton, W. M. S., *for Meridian, Miss*	10 00	40 00

VERMONT, $508.75

Ascutneyville, Ch	12 00	
Barre, Ch	10 00	
Barton, Ch	10 42	
Bennington, Second S. S	10 00	
Benson, Ch	6 50	
Jr. C. E	6 30	
Brattleboro, Centre Ch	82 94	
Burlington, First	99 20	
Chelsea, Ch	11 72	
East Hardwick, Ch	21 75	
S. S., *for Am. Highlanders*	8 30	
Greensboro, Ch	6 26	
Guilford, Ch	3 72	
Jericho Centre, Ch	14 18	
Marshfield, Mrs. Mary P. Eddy, *for Freight on Goods to Evarts, Ky*	2 10	
Middletown Springs, Ch	5 00	
Northfield, Ch., *for Grand View, Tenn*	12 25	
Plainfield, Mrs. A. B. Taft	8 00	
Randolph, Bethany Ch	25 00	
Royalton, First	7 75	
St. Johnsbury, South Ch	40 00	
Saxton's River, C. E., *for Black Mt. Acad., Ky*	10 00	
Sharon, Mrs. E. B. Chamberlain	1 00	
Springfield, L. H. M. U., *for Freight to Grand View, Tenn*	2 00	
Stowe, Ch	5 70	
Sudbury, Ch	6 00	
Vershire, Ch	4 36	
Virgennes, S. S	10 00	
Waitsfield, Ch	5 00	
Waterbury, Ch	7 25	
Westford, Ch	6 50	
West Rutland, Ch	34 55	
Williston, Ch	13 00	

MASSACHUSETTS, $8,034.18

(Don. $4,557.36, Legacies $3,476.82)

Amesbury, M. Perry Sargent	1 00	
Amherst, First	9 55	
North Ch	30 16	
South	10 00	
Andover, Jr. C. E., *for S. A., Marion, Ala.*	5 00	
Y. M. C. A., *for Pleasant Hill, Tenn.*	10 00	
L. M. Soc., Goods, *for Albany, Ga.*		

"A. Friend" 25 00
Arlington, Ch. 56 94
Ashby, Ch. 8 25
Athol, C. E. 23 25
Attleboro, Second 57 83
Auburndale, Ch. 178 54
Ayer, First Ch. 2 43
First S. S. 1 20
Barre, Ch. 2 37
Beechwood, Ch. 8 21
Boston, Park St. Ch. 43 00
Shawmut Ch. 69 17
"A Friend" in Aux. in Old South Ch., *for Building Fund, Thomasville, Ga.* 25 00
Tabard Inn Library, Two Dozen or More Books, *for Talladega College.*
Through Miss A. C. Bridgman, Goods, *for Albany, Ga.*
Dorchester, Second S. S. 10 00
"A Friend" in Second Ch. 5 00
Ramsey, Ch. 3 85
Jamaica Plain, Central Ch., add'l. 1 25
Braintree, "A Friend" in First Ch. 50 00
Bridgewater, Central Sq. Ch. 12 70
Brockton, Porter Evan. Ch. 115 00
Wendell Ave. Ch. 12 00
Cambridge, Margaret Shepherd Guild in First Ch., *for Candy, Marion, Ala.* 3 00
Pilgrim Ch. 31 98
Campello, South Ch. 155 00
Chatham, Ch. 2 60
Chesterfield, M. T. Anderson 7 00
Cliftondale, Ch. 16 90
Dalton, Hon. W. M. Crane, *for Repairs, Strieby Hall, Tougaloo U.* 100 00
Deerfield, Rev. Geo. F. Merriam 5 00
Dighton, Mrs. S. J. Briggs. 5 00
Miss S. B. Phillips. 5 00
Dover, Ch. 4 00
Dracut, Central Ch. 4 35
East Falmouth, Ch. 3 00
Easthampton, First 18 34
Jr. C. E. of First Ch., *for Indian M.* 5 00
Payson Ch. 50 00
(To constitute JAMES ROGERSON L. M.)
East Weymouth, Ch., Bbl. Goods, *for Saluda, N. C.*
Fall River, Central. 235 71
Fitchburg, C. C. Ch. 71 41
Rollstone, Ch. 7 00
Framingham, "A Friend" ... 22 50
(17.50 of which *for Indian Schp.* and 5.00 *for Indian Work.*)
Gardner, First, Bible School, *for S. A., Pleasant Hill, Tenn.* 15 00
Goshen, Ch. 5 90
Grafton, Ch. 20 37
Greenfield, Second Ch. 30 37
Haverhill, West Ch. 4 52
Mary W. Welch. 50
Hingham, Ch. 44 67
Holbrook, Winthrop Ch. 12 66
Holyoke, Second Ch. 49 24
American Pad & Paper Co., Case Paper *for Greenwood, S. C.*
Huntington, "Friends" 10 00
Interlaken, Ch. 8 32
Ipswich, First 15 00
South Ch. 81 00
Lakeville, Lakeville & Taunton Precinct S. S. 5 60
Lancaster, Ch. 26 81
Lawrence, Lawrence St. Ch. 77 45
W. M. S. of United Ch., Bbl. Goods *for Albany, Ga.*
Lee, "X. Y. Z." in Cong'l Ch. 5 00
Lenox, Henry Sedgwick.... 10 00
Leominster, Orthodox Ch... 69 41
Leverett, First. 10 00
Lynn, Central Ch. 25 00
Ladies of Central Ch., Box Goods *for Albany, Ga.*
North Ch. 35 12
Malden, First Ch. 92 17
Manchester, George F. Allen 1 00
Marblehead, First 51 35
Marion, Ch. 5 00
Melrose, C. E. of First Ch., *for C. E. Hall, Santurce, Porto Rico* 4 66
Middleboro, North Ch. 17 00
Middleton, Ch. 5 13
Milford, Ch. 57 63
Montague, Ch. 17 50
First S. S. 3 02
Monson, Ch. 57 50
Newburyport, North Ch. 50 03
Newtonville, Central 104 79
North Adams, Ch. 65 28
North Attleboro, Oldtown Ch. 6 00
Northampton, Edwards Ch., Guild, Goods, *for Albany, Ga.*
Sunbeam Soc., *for S. A., Marion, Ala.* 1 00
"Friends," *for Wilmington, N. C.* 24 00
"M. C." 10 00
Northboro, Evan. Ch. and S. S. 26 08
Evan. Ch., add'l. 4 99
North Leominster, S. S. and King's Daughters, Pkge. Goods *for Thomasville, Ga.*
North Reading, Union Ch.. 27 00
North Weymouth, Pilgrim Ch. C. E. Soc., *for Blanche Kellogg Institute, Santurce, Porto Rico* 3 00
North Wilbraham, Grace Union Ch. 11 45
Oakham, K. M. Ayres..... 2 00
Orange, Central Ch. 25 25
Palmer, Second 29 77
Second Ch., *for Demorest, Ga.* 53 78
Pepperell, Ch. 21 17
Pigeon Cove, Ch. 8 00
Pittsfield, First Ch. of Christ 110 52
Pilgrim Memorial Ch. 1 68
Plainfield, Ch. 1 64
Plymouth, Ch. 8 00
Princeton, Mrs. T. H. Skinner, *for Work in the Hawaiian Islands* 1 00
Salem, L. B. S. of Crombie St. Ch., Bbl. Goods *for Wilmington, N. C.*
Sharon, Ch. 18 33
Shelburne, First 47 11
Shelburne Falls, Miss Mary L. Hall and "Friends," *for S. A., Cappahosic, Va.* 6 00
South Amherst, L. M. S., Two Bbls. Goods *for Greenwood, S. C.*
Southampton, S. S. 11 00
South Braintree, Ch. 14 00
South Deerfield, L. M. S., Two Bbls. Goods *for Greenwood, S. C.*
South Egremont, Ch. 7 53
Southfield, Ch. 5 00
South Framingham, S. S. in Grace Ch. 11 48
South Hadley, Ch. 10 08
South Hadley Falls, Ch. 6 64
South Sudbury, Memorial Ch. 3 08
Springfield, Faith Ch. 10 00
Memorial Ch. 6 70
St. John's Ch. 10 00
S. S. 00
(*For Piano for Beaufort, N. C.*)
U. S. Envelope Co., Case Paper and Envelopes *for Greenwood, S. C.*
Sturbridge, First. 14 75
Sunderland, Eliza P. Libby, Bbl. Goods and *for freight to Saluda, N. C.* 2 00
Taunton, East Ch. 3 70
Templeton, Ch. 8 15
Thorndike, First Ch. 18 03
(8.00 of which *for Demorest, Ga.*)
Three Rivers, R. C. Newell, *for Demorest, Ga.* 100 00
Townsend, Ch. 9 61
Uxbridge, First Evan. Ch... 24 57
Waltham, Ch., add'l. 1 00
Ware, First 19 00
Warren, First Ch. 65 17
C. E., *for Scholarship, Wilmington, N. C.* 4 00
Wayland, Ch. 11 60
Webster, First Ch. 36 42
Anna L. Perry, *for Raven Fund, Marion, Ala.* 15 00
Wendell, Ch. 2 00
Wellesley, College Christian Assoc., *for Talladega College* 25 00
Wellesley Hills, First. 63 41
Westborough, Evangelical Ch., L. B. S., Box Goods *for Saluda, N. C.*
West Boylston, First. 14 70
West Brookfield, Dorcas Soc., Bbl. Goods *for Albany, Ga.*
Westfield, Second 30 00
West Groton, L. A. S. of Christian Union Ch., Box Goods *for Saluda, N. C.*
West Medway, Ch. 15 00
Westminster, First 9 47
West Newton, S. S. in Second Ch. 10 00
West Springfield, Park St. Ch., add'l 5 00
West Tisbury, Ch. 6 00
Whately, Ch. 10 00
Whitman, S. S. 11 00
Wilmington, Ch. 3 44
Winchendon, North Ch. 19 23
Winchester, Second 1 13
First S. S. 10 00
Woburn, Montvale Ch. 1 00
North Ch. 9 60
Worcester, Adams Sq. Ch... 9 75
Lake View Ch. 6 00
Piedmont Ch. 15 89
Union Ch. 18 00
Plymouth 39 97
C. E. Hunt. 25 00
Miss Fannie Whitcomb, *for Laboratory, Santee, Neb.* 5 00
"W." 195 00

WOMAN'S HOME MISSIONARY ASSOCIATION OF MASS. & R. I., Miss Lizzie D. White, Treasurer.
Boston, Aux. in Old South Ch., *for Scholarship, Pleasant Hill, Tenn.* ... 75 00
Dunstable, Aux., *for Bell at Moorhead, Miss.* 10 00
Springfield, L. B. Soc. in Hope Ch., *for Scholarship, Gregory Inst.* 8 00
Waltham, L. B. S., *for Wilmington, N. C.* 8 00
West Somerville, Aux., *for S. A., Talladega College* 10 00
King's Daughters, *for S. A., Talladega College* 1 00

W. H. M. A., *for Salaries* 370 00
and for Chinese.... 10 00 492 00

LEGACIES

Amherst, W. M. Graves..... 796 67
Andover, E. Taylor..... 13 98
Arlington, Maria E. Ames.. 88 34
Boston, Elizabeth C. Parkhurst 20 00
Ellis Houghton 746 07
Eunice Bartlett..... 10 00
Douglass, Aaron M. Hill.... 333 33
Eddyville, Charlotte E. Pratt 333 33
Enfield, J. B. Woods, by Robt. M. Woods, Trustee, 80 (Reserve Legacy, 53.34)..... 26 66
Fairhaven, H. D. Woodman 28 65
Gloucester, Joseph O. Proctor 166 67
Greenfield, A. M. D. Alexander 66 67
E. F. Osgood..... 333 33
Greenfield, Roswell W. Cook 57 36
Holliston, Mary F. Wright.. 25 00
Lowell, Abbie G. Stevens... 157 44
Shelburne Falls, Joshua Williams, 20 (Reserve Legacy, 13.34)..... 6 66
Spencer, Phebe A. Bemis, by Nathan E. Craig, Exec., 300 (Reserve Legacy, 200) 100 00
Springfield, Oliver F. Pinney, by H. W. Bosworth, Exec., 500 (Reserve Legacy, 333.34)..... 166 66

RHODE ISLAND, $46.00

Barrington, Ch. 5 00
East Providence, Newman Ch. 20 00
Newman Ch. S. S..... 14 00
Kingston, Mrs. Ellen Coe, *for Demorest, Ga*..... 2 00
Rev. Chas. Redfield, *for Demorest, Ga.* 5 00
Providence, Ladies' Aid, Bbl. Goods *for Albany, Ga.*

CONNECTICUT, $2,401.59

(Don. $2,378.63, Legacies $22.96.)

Berlin, Second Ch..... 40 00
Second S. S., *for S. A., Grand View, Tenn*..... 25 00
Bethlehem, Ch. 10 57
Branford, C. E..... 2 50
Bridgeport, Black Rock Ch.. 15 00
South S. S..... 25 00
Bristol, First 41 95
Canaan, Pilgrim S. S., *for Am. Highlanders* 18 25
Centerbrook, "M. E. N.," *for Thomasville, Ga*.... 3 00
Clinton, First Ch. of Christ. 22 29
Collinsville, Ch. 24 00
Columbia, Ch. 12 47
Cornwall, Second Ch..... 32 70
Darien, Horace Whitney.... 3 00
Deep River, Mrs. J. E. Marvin 2 00
Derby, First 22 70
Eastford, Ch. 5 00
East Granby, Ch..... 3 00
East Hartford, First..... 12 85
East Norwalk, Swedish Ch.. 1 50
Fair Haven, Pilgrim Ch.... 47 81
Farmington, S. S..... 15 00
Franklin, Ch. 1 00
Mission Circle 2 00
Granby, South Ch..... 9 00
Griswold, First 11 05
Guilford, First 15 00
Haddam, Ch. 9 00
Hadlyme, Ch..... 12 65
Hartford, Fourth S. S..... 14 19
Farmington Ave. S. S., *for Rosebud Indian M*.. 20 00
Park Ch. 26 70
Warburton, Chapel S. S.. 15 75
Wethersfield Ave. Ch..... 6 21
Ivoryton, Miss Elizabeth Northrup, *for Scholarship, Wilmington, N. C.* 8 00
Kent, First S. S., *for Am. Highlanders* 10 00
Lebanon, First 21 00
Litchfield, S. S., *for Demorest, Ga.* 25 00
(20 of which from Home Dept.)
Lyme, Grassy Hill Ch..... 10 00
Mansfield, First 4 13
Meriden, First Ch., add'l... 10 35
Member of First Ch..... 20 00
First S. S..... 51 16
Middlebury, Ch. 11 00
Middletown, First 19 58
South 109 28
Milford, First 2 00
Plymouth 13 47
Milton, Ch. 4 86
Moodus, Mrs. A. Chaffee, Bbl. Goods *for Athens, Ala.*
Morris, S. S..... 4 05
Mystic, H. M. Soc., *for Thomasville, Ga.* 15 00
Naugatuck, S. S., *for S. A., Tougaloo U.* 25 00
Nepaug, C. E., *for Scholarship, Wilmington, N. C.* 8 00
New Britain, South 237 58
New Haven, Immanuel Baptist Ch., *for Piano for Beaufort, N. C.*..... 5 00
Newington, Ch. 56 88
Northford, Mrs. E. J. Beach and "Friends," Bbl. Goods *for Cappahosic, Va.*
North Greenwich, Ch..... 11 69
North Woodbury, North S., Lincoln Mem. 10 00
North Woodstock, Ch..... 2 00
Norwalk, First 51 74
Geo. I. Buxton..... 25 00
Bal. to constitute Himself L. M.
Norwich, First S. S., *for Porto Rico* 15 00
Second Ch. 62 39
Second S. S..... 5 00
C. E., *for Piano for Beaufort, N. C.*..... 3 00
Broadway Ch., add'l..... 5 00
Broadway S. S., *for Piano, Beaufort, N. C.*..... 26 22
H. M. Soc. of Broadway Ch., Box Goods *for Albany, Ga.*
Grace Memorial Ch., *for Piano, Beaufort, N. C..* 7 14
B. P. Learned, *for Piano, Beaufort, N. C.*..... 5 00
Miss I. E. Sutherland, *for Freight on 3 Boxes and Bbl. Goods for Beaufort, N. C.* 2 79
Old Saybrook, Ch..... 10 33
Plainfield, Ch. 2 00
Plantsville, Ch. 19 05
Plymouth, Ch. 6 34
S. S., *for Scholarship, Wilmington, N. C.*..... 8 00
Putnam, Second S. S., *for C. E. Hall, Santurce, Porto Rico* 50 00
Miss Emma Kinney's S. S. Class, *for Raven Fund, Marion, Ala.* 8 00
Rockville, Union Ch..... 67 28
Primary S. S. of Union Ch., *for S. A., Marion, Ala.* 8 00
Saybrook, Mrs. Agnes Acton, *for Demorest, Ga*..... 25 00
Seymour, Ch. 11 26
Jr. C. E..... 3 00
Sharon, First Ch..... 8 50
Somersville, Ch. 10 50
South Coventry, First Ch., *for C. E. Hall, Santurce, Porto Rico,* and to constitute Rev. Nestor Light L. M..... 30 00
South Windsor, First..... 7 85
L. M. S., *for S. A., Talladega College* 15 10
Stamford, Mrs. Geo. L. Porter 1 00
Stratford, Ch. 21 49
Suffield, Helping Ten Circle, King's Daughters, Bbl. Goods *for Pleasant Hill, Tenn.*
Talcottville, Ch. 111 14
S. S. 20 00
Terryville, Ch. 12 66
Thomaston, Ch. 16 00
Torrington, L. H. M. S. of First Ch., *for Scholarship, Wilmington, N. C.* 8 00
Unionville, First Ch. of Christ 75 00
Vernon Centre, Ch. 10 00
Waterbury, Bunker Hill Ch., *for Black Mountain Academy*..... 7 00
Mrs. Helen P. Camp, *for S. A., Talladega College* 50 00
Charlotte B. Hill, *for Wilmington, N. C.*..... 8 00
Westbrook, Ch. 17 14
West Hartford, First Ch. of Christ 131 88
(To constitute Mrs. Frank H. Strong, Miss Irene Elmer, Miss Edith Day, and A. Clark Hall L.Ms.)
West Haven, First..... 1 70
Windsor, Kenneth W. Barber, *for Demorest, Ga..* 2 00
Woman's Cong'l Home Union of Conn., Miss'y Mrs. J. B. Thompson, Treasurer.
Bridgeport, Park St., Lillian Pruden Circle, *for Grand View, Tenn*..... 6 00
Hartford, South Ch. Aux., *for Scholarship, Gregory Inst*..... 8 00
Kent, Aux., *for Thomasville, Ga.* 28 63
New Milford, Jr. C. E., *for Santee, Neb.* 3 25
Orange, Aux., *for Grand View, Tenn.* 17 54
and *for Thomasville, Ga.* 17 54
Stonington, Ladies of First Ch., *for Scholarship, Gregory Inst.* 8 00
Wallingford, Aux.... 75 00 163 96
(25 of which *for Thomasville,* 25 *for Grand View* and 25 *for Santee, Neb.*)

LEGACIES

Eastford, Thos. G. Huntington, by E. O. Sumner, Trustee, 5 (Reserve Legacy, 3.34) 1 66
Jewett City, James Johnson, by Edward M. Anthony, Exec., 63.90 (Reserve Legacy, 42.60) 21 30

NEW YORK, $2,900.58

(Don. $2,180.13, Legacies $720.45)

Albany, A. N. Husted..... 10 00
Angola, Miss A. H. Ames.. 10 00
Bridgewater, "A Friend"... 9 50

Brooklyn, Atlantic Ave. Chapel of Clinton Ave. Ch. 7 58
W. M. S. of Immanuel Ch. 1 00
Lewis Ave. S. S., *for C.E. Hall, Santurce, Porto Rico* 75 00
Ocean Ave. 5 00
Tompkins Ave. 500 00
Miss L. W. Smith, Box Goods *for Moorhead, Miss.*
Buffalo, First 145 50
Pilgrim 10 00
Canandaigua, Mrs. Mary M. Hillman 50
W. M. S., Bbl. Goods *for King's Mountain, N. C.*
Branch of Needlework Guild, Box Goods *for King's Mountain, N. C.*
Clifton Springs, T. W. Spaulding, *for Demorest, Ga.* 5 00
Cornwall-on-Hudson, Winthrop A. Hamlin, *for Repairs, Strieby Hall, Tougaloo U.* 50
Cortland, H. E. Ranney, *for Farm Mules, Talladega College* 50 00
Fairport, W. H. M. U., Small Organ *for Moorhead, Miss.*
Gasport, Ch. 3 35
Hamilton, S. S., *for C. E. Hall, Santurce, Porto Rico* 14 50
Inwood, Mrs. George Pettit, Two Bbls. Goods, *for Wilmington, N. C.*
Jamestown, Maria N. Hall.. 20 00
Lockport, Thompson Milling Co., Five Bbls. Flour *for Talladega College.*
Middletown, First Ch., *for Demorest, Ga.* 25 00
New York, Broadway Tabernacle 824 25
Pilgrim Ch. 32 00
L. Soc. of Pilgrim Ch., *for Raven Fund, Marion, Ala.* 10 00
And Bbl. Goods.
Miss Mary M. Bailey..... 5 00
Mrs. D. L. Davis..... 5 00
Mrs. F. H. Davis..... 5 00
Mrs. R. Grant..... 50
Mrs. Mary Husted..... 50
Frederick Justice..... 10
for Demorest, Ga.
Rev. H. Paul Douglass, *for Mule for Fessenden, Fla.* 5 00
Miss C. C. Noyes..... 10 00
Oriskany Falls, Ch..... 14 00
Osceola, Ch. 4 00
Oswego, Ch. 49
Plattsburg, Mrs. M. A. Higby 2 00
Remsen, Peniel Ch..... 3 50
Rochester, South Ch..... 20 24
Rev. John Cunningham... 1 50
Salamanca, Ch. 14 00
C. E., *for C. E. Hall, Santurce, Porto Rico*..... 5 00
Saugerties, Miss'y Soc. of First Ch., Two Bbls. Goods *for King's Mountain, N. C.*
Smyrna, S. S. Miss'y Soc.. 6 44
Spencerport, Miss Carrie L. Bush 1 00
Syracuse, Mrs. F. M. Stanton, *for Thomasville, Ga.* 2 00
Tarrytown, Mrs. J. A. Graham, *for Grand View, Tenn.* 10 00
Walton, L. Soc., Bbl. Goods, *for Moorhead, Miss.*
West Lebanon, Ch..... 4 28
West Winfield, Immanuel Ch..... 39 00
(To constitute DEA. GEORGE A. BONFOY L. M.)
Woodhaven, Ch. 10 00
"A Friend," *for S. A., Straight U.* 100 00

WOMAN'S HOME MISS'Y UNION OF NEW YORK, Mrs. J. J. Pearsall, Treasurer.

Baiting Hollow, L. A., *for S. A., Fisk U..* 25 00
Brooklyn, Atlantic Ave. Chapel L. A. Soc., *for Raven Fund, Marion, Ala.*..... 13 00
Puritan S. S., *for Endowment Fund, Demorest, Ga.*... 10 00
Buffalo, First, King's Guild First Circle (20 of which *for Raven Fund, Marion, Ala.*, and 5 *for S. A., King's Mountain, N. C.*) 25 00
Fairport, W. H. M. U., *for Wilmington, N. C.*..... 20 00
Flushing, W. H. M. S., *for S. A., Grand View, Tenn.* 25 00
New York, Broadway Tabernacle S. W. W..... 6 50
Roscoe, Miss Keeler, Christmas Offering..... 80
Walton, W. M. S., *for Scholarship, Fisk U.* 27 60 152 90

LEGACY

Rochester, Ashbel W. Riley. 720 45

NEW JERSEY, $204.18

Glen Ridge, Boys' Band, *for S. A., Santee, Neb.*..... 35 00
Haworth, Ch. 3 00
Montclair, Watchung Ch.... 15 37
Miss'y Soc., Bbl. Goods, *for Athens, Ala.*
Newark, Belleville Ave. Ch. Young Women's Soc., Box Goods *for Lynn, N. C.*
Orange, Orange Valley Ch.. 23 86
Verona, First 1 00
Westfield, Cong'l Ch. of Christ..... 85 95

WOMAN'S HOME MISS'Y UNION OF THE N. J. ASSOC., Mrs. Willard E. Buell, Treasurer.

Montclair, Woman's Association of First Ch., *for Sal., Marshallville, Ga..* 100 00
(And to constitute MRS. CHAS. S. BELL, MRS. A. MACK and MRS. CHAS. S. OLCOTT L. Ms.)

PENNSYLVANIA, $72.94

Braddock, First 8 00
Ebensburg, First 42 00
Erie, Mrs. J. W. Brooks, *for Thomasville, Ga.* 2 00
Philadelphia, Central..... 10 94
Park C., Box Goods, *for Saluda, N. C.*
Scranton, Puritan Ch..... 10 00

OHIO, $2,226.53

(Don. $468.45, Legacies $1,758.08)

Andover, Ladies' Aid Soc., Bbl. Goods *for Pleasant Hill, Tenn.*
Aurora, Ch. 9 00
Cincinnati, Columbia Ch.... 7 00
Mrs. D. B. Meacham, Bbl. Goods *for Saluda, N. C.*
Cleveland, First 3 00
L. Soc. of Euclid Ave. Ch., Bbl. Goods *for Moorhead, Miss.*
Hough Ave. Ch..... 43 78
Kinsman Road Ch..... 20 00
S. S. 5 00
Plymouth Ch. 59 38
Plymouth Ch., Bbl. Goods *for Hillsboro, N. C.*
Cortland, Ch. 4 00
Gomer, Welsh Ch..... 36 65
(To constitute D. D. LLOYD L. M.)
Hiram, Miss Myrta G. Parsons, *for S. A., Greenwood, S. C.*..... 1 50
Hudson, Ch., to constitute C. F. SEESE L. M..... 50 90
Woman's Association..... 18 78
Kelley's Island, S. S..... 1 88
Lenox, S. S..... 30 31
Lorain, First Ch..... 16 77
New London, Ch..... 8 00
Newton Falls, Ch..... 8 00
North Fairfield, L. M. S., *for Pleasant Hill, Tenn.* 1 30
North Olmsted, Ch..... 15 00
Oberlin, Wm. M. Mead.... 7 00
Rev. Hinds Smith, *for S. A., Mobile, Ala.*..... 6 50
Painesville, First Ch..... 14 11
Radnor, Ch. 8 00
Rootstown, Kingdom Extension Soc. 9 40
Ruggles, Ch. 10 14
Savannah, W. C. Gault..... 5 00
(2.50 of which *for Foster Hall* and 2.50 *for S. A., Talladega Coll.*)
Toledo, Central 31 42
Washington St. Ch..... 4 84
Chas. Gleason, *for Dormitory Fund, Greenwood, S. C.* 1 00
Wakeman, Second 3 18
Weymouth, Ch. 1 35

WOMAN'S HOME MISS'Y UNION OF OHIO, Mrs. G. B. Brown, Treasurer.

Berea, L. M. D., *for Pleasant Hill, Tenn.*..... 5 00
Chatham, S. S., *for Grand River, So. Dak.* 10 00
Cleveland, Archwood C. E., *for Piedmont Coll.* 1 00
Mansfield, W. M. S., *for Pleasant Hill, Tenn.*..... 1 25
North Fairfield, C. E., *for Piedmont Coll.* 3 00
North Monroville, C. E., *for Piedmont Coll.*..... 1 00
North Ridgeville, W. M. S., *for Pleasant Hill, Tenn...* 2 85
Rock Creek, S. S., *for Pleasant Hill, Tenn.*..... 1 00
Toledo, Plymouth Prim. S. S., *for Moorhead, Miss.* 8.66
Williamsfield, W. M. S., *for Grand River, So. Dak...* 7 50
Windham, C. E., *for Pleasant Hill, Tenn.*..... 5 00 46 26

Total Donations$488 45
Less Amount Refunded First Ch., Ashtabula.... 20 00

$468 45

LEGACIES

Atwater, Miss Mary Brush..1,424 75
Chillicothe, D. S. Pricer.... 333 33

INDIANA, $24.50

Fort Wayne, C. E., *for Fessenden, Fla.* 13 00
Winona Lake, Cong'l Members of Federated Ch... 10 50
Mrs. A. A. Young, *for Marion, Ala.* 1 00

ILLINOIS, $893.92

(Don. $693.92, Legacies $200.00)

Aurora, New England Ch... 6 00
Canton, Ch. 55 31
Chicago, First Ch..... 21 12
Covenant Ch. 9 85
German Lutheran Ch. S. S. 1 20
Grace Ch. 15 00
H. S. Develd of Grace Ch. 5 00
Mrs. Gordon and "Friends," *for Raven Fund, Marion, Ala.* 5 00
New England Ch., Goods *for Albany, Ga.*
North Shore Ch..... 70 00
Plymouth..... 19 40
St. Paul's Evangelical Ch., *for Work in the Hawaiian Islands* 25 00
Union Park Ch., add'l.... 1 50
University Ch. 25 00
Warren Ave. Ch..... 23 08
Washington Park S. S.... 3 50
Downers Grove, C. E., *for Pleasant Hill, Tenn.*... 5 00
Evanston, First 39 00
Geneseo, Mrs. R. B. Paul... 15 00
Highland, S. S..... 4 75
Joliet, Rev. S. Penfield..... 5 00
Lacon, Ch. 10 00
Lombard, First Ch..... 13 60
Millburn, Ch. 12 40
Neponset, Ch. 11 17
Oak Park, Second S. S..... 2 99
Ottawa, Ch. 29 50
Payson, J. K. Scarborough.. 100 00
Peoria, Plymouth Ch..... 2 75
Providence, Ch. 15 00
Somonauk, C. E..... 1 75
L. M. Soc., Bbl. Goods, *for Pleasant Hill, Tenn.*
Wheaton, First Ch..... 8 00
Prof. G. H. Smith, *for Dormitory Fund, Greenwood, S. C.*..... 5 00

WOMAN'S HOME MISS'Y UNION OF ILLINOIS, Mrs. A. H. Standish, Treasurer.

Chicago, Douglass Park Jr. C. E., *for Marion, Ala., and Moorhead, Miss.*..... 1 00
Leavitt St. First Ger. Jr. C. E., *for Marion, Ala., and Moorhead, Miss.*. 40
Union Park, W. S. 10 00
Jr. C. E. of Union Park Ch. 40
Warren Ave. S. S., *for Black Mountain Acad.* 25 00
Emington, W. S..... 5 00
Gridley, W. S..... 4 00
La Grange, W. S..... 35 00
Moline, W. S., *for S. A., Fisk U.*..... 10 00
Oak Park, First, W. S. 1 00
Rockford, Second, W. S..... 5 25
South Chicago, W. S. 25 00
Y. L..... 5 00 127 05

LEGACIES

Amboy, Mrs. Eliz. A. Merrigold..... 33 33
Belvidere, Mary C. Foote... 166 67

MICHIGAN, $169.38

Almont, C. E..... 2 50
Clinton, Ch. 10 00
Cooper, Miss'y Soc. and Pkge. Goods *for Athens, Ala.* 6 00
Detroit, First 61 79
"A Friend," *for C. E. Hall, Santurce, Porto Rico*..... 1 00
Hilliards, Ch. 9 00
Lansing, Plymouth Ch..... 47 06
Milford, Mrs. Wm. A. Arms. 5 00
Parma, A. Avery..... 5 00
St. Joseph, S. S., *for Am. Highlanders* 2 53
Sandstone, Ch. 5 00
Somerset, Ch. 8 00
Three Oaks, L. M. S., Bbl. Goods *for Greenwood, S. C.*
Union City, Miss'y Soc..... 1 50
and Bbl. Goods *for Pleasant Hill, Tenn.*
Wyandotte, L. M. Union, *for Athens, Ala.* 5 00

IOWA, $1,075.91

Belle Plaine, First..... 10 00
Castleville, Ch. 2 34
Cedar Rapids, Caroline Wilson, *for Athens, Ala.*... 1 50
Corning, Ch. 14 00
Council Bluffs, First..... 24 47
Dubuque, Summit Ch..... 15 00
Gilbert, Miss'y Soc., Bbl. Goods *for Savannah, Ga.*
Hampton, First 55 45
Iowa Falls, W. M. Soc., Bbl. Goods *for Pleasant Hill, Tenn.*
McGregor, First Ch..... 72 85
Maquoketa, Ch. 17 65
Montour, R. M. Tenny..... 485 00
Newton, Ch. 31 70
Osage, First Ch. 107 80
C. E. of First Ch., *for S. A., Tougaloo U.*..... 25 00
Parkersburg, Ch. 8 00
Rock Rapids, First Ch..... 30 00
Tabor, Ch. 35 21
Treynor, German Ch..... 2 90
Waverly, W. M. S., Bbl. Goods, *for Moorhead, Miss.*
Winthrop, Ch. 9 35

WOMAN'S HOME MISS'Y UNION OF IOWA. Mrs. H. K. Edson, Treas.

Chester, W. M. S.... 15 00
Eldora, W. M. S..... 15 00
Des Moines, North P. W. M. S..... 12 65
Fort Dodge, W. M. S. 10 00
Grinnell, W. M. S... 4 00
Iowa City, C. E..... 5 00
Lewis, W. M. S..... 5 00
McGregor, W. M. S.. 5 50
C. E..... 15 00
Mt. Pleasant, C. E... 10 00
Sloan, W. M. S., *for S. A., Pleasant Hill, Tenn.* 10 08
Whiting, W. M. S... 15 00
W. H. M. U., *for S. A., Santee, Neb..* 5 46 127 69

WISCONSIN, $447.14

(Don. $178.40, Legacies $268.74)

Antigo, First 4 00
Appleton, First 74
Apollonia, S. S..... 1 00
Beloit, Second 30 00
Bloomington, Ch. 3 00
Clinton, Ch. 7 75
Fon-du-lac, Julia A. Bryan.. 2 00
Grand Rapids, First..... 7 78
Lancaster, Emma Willard, *for Boys' Dormitory, Marion, Ala.* 25 00
Leeds, Ch. 5 00
Madison, Pilgrim Ch..... 12 50
Milwaukee, Hanover St. Ch. 15 00
Nekoosa, Ch. 1 00
Randolph, Ch. 8 00
Ripon, Mrs. E. N. Harris, *for Prizes, Wilmington, N. C.* 10 00
Superior, L. M. S. of Pilgrim Ch., Bbl. Goods, *for Moorhead, Miss.*
West Salem, Ch..... 11 00

WOMAN'S HOME MISS'Y UNION OF WISCONSIN, Mrs. E. F. Hansen, Treas.

Beloit, First 3 00
Clinton 8 00
Delavan 4 70
Eau Claire, First..... 3 00
Elroy 5 00
Unassigned 10 93 34 63

LEGACY

Beloit, Ellen B. French..... 268 74

MINNESOTA, $502.92

Austin, First 54 82
Claremont, W. M. S..... 2 00
Hutchinson, First 7 00
Mazeppa, Ch., *for Marion, Ala.*..... 10 00
Medford, Ch. 6 00
Minneapolis, Linden Hills Ch..... 5 00
Lowry Hill, Ch..... 50 00
Park Ave. Ch..... 4 34
Pilgrim Ch. 11 04
Plymouth 32 00
Moorhead, First Ch..... 15 60
Northfield, Ch. 108 97
St. Paul, Olivet Ch..... 15 20
L. M. S. of Plymouth Ch., Bbl. Goods; Whatsoever Circle, Box Goods, *for Moorhead, Miss.*
Silver Lake, Ch..... 15 00

WOMAN'S HOME MISS'Y UNION OF MINNESOTA, Mrs. W. M. Bristoll, Treas.

Austin, Aux. 3 85
Big Lake, Aux..... 1 00
Hasty, Aux. 1 00
Mankato, Aux. 8 00
Mantorville, Aux..... 1 00
Minneapolis, Plymouth Aux..... 8 20
Fremont Ave. Aux., *for Moorhead, Miss.* 11 00
Pilgrim Jr. C. E., *for Moorhead, Miss.* 3 50
Robbinsdale Aux... 2 50
Thirty-eighth St. Aux..... 2 00
Montevideo, Little Girls' Club, *for Moorhead, Miss..* 1 25
Northfield, Aux., *for S. A., Fisk U.*... 50 00
S. S., *for Moorhead, Miss.* 36 15
New Ulm, Prim. Dept. of S. S., *for Moorhead, Miss.*..... 4 50
St. Paul, Olivet Aux., *for S. A., Fisk U.* 19 09
Olivet S. S., *for S. A., Fisk U.*..... 5 91
St. Anthony Park Aux., *for Santee, Neb.*..... 5 00
Turtle River, Aux.... 2 00 165 95
(The above amounts to constitute MRS. NINA LAW and MISS NETTIE M. BARRETT L. Ms.)

MISSOURI, $75.04

Kidder, C. E. 2 79
Lebanon, First 3 40
Martinsburg, Mrs. A. F. Morse, *for Work in the Hawaiian Islands*..... 2 00
Neosho, Ch. 15 30
Peirce City, First Ch..... 9 35
St. Louis, Fountain Park Ch. 39 67
Valley Park, Olive Branch Ch..... 65
Webster Groves, Old Orchard Ch. 1 88

KANSAS, $156.06

Auburn, Wakarusa Valley Ch..... 4 00
Centralia, Ch. 13 00
Fairview, Plymouth 2 46
Humboldt, "Friends" 12 00
Kinsley, Ch. 15 00
Osborne, First 12 00
Partridge, Ch. 34 37
Tonganoxie, Ch., *for Alaska Mission* 11 10
Topeka, Central Ch..... 19 83
Wellington, First 10 00
Wichita, Plymouth Ch., by "G. S. R."..... 2 50

WOMAN'S HOME MISS'Y UNION OF KANSAS, Mrs. Emma W. Wallace, Treas.
W. H. M. U..... 19 80
(10 of which *for Meridian, Miss.*)

NEBRASKA, $97.91

Columbus, First Ch..... 37 85
Cowles, Ch. 2 00
Creighton, Ch. 6 00
Crete, Ch. 10 00
Harvard, First 9 21
Indianola, Ch. 5 85
Lincoln, German Ch..... 4 00
Loomis, S. 10 00
Omaha, Plymouth Ch..... 2 00
West Hamilton, Ch..... 2 00
West Point, Ch..... 9 00

MONTANA, $5.00

Dillon, "In His Name"..... 5 00

NORTH DAKOTA, $41.28

Cooperstown, First Ch..... 22 45
Esmond, Ch. 3 00
Hesper, Ch. 1 51
Kulm, First 8 00
Oberon, Ch. 3 00

WOMAN'S HOME MISS'Y UNION OF NORTH DAKOTA, Mrs. E. H. Stickney, Treasurer.
Heaton, First..... 3 32 3 32

SOUTH DAKOTA, $34.19

Deadwood, First..... 8 00
De Smet, C. E..... 1 00
Faulkton, Ch. 3 00
Mitchell, Ch. 7 77
Sioux Falls, First..... 14 42

COLORADO, $64.31

Colorado Springs, First....: 38 91
Second..... 1 20
Eaton, Ch. 15 20
Fort Collins, German Ev. Ch. 9 00

OKLAHOMA, $1.00

Anadarko, S. S..... 1 00

NEVADA, $10.00

Reno, M. Soc., *for S. A., Grand View, Tenn*..... 10 00

CALIFORNIA, $38.00

Fresno, German Zion Ch.... 5 00
Gilroy, Stephen Barber..... 50
Los Angeles, O. S. Adams.. 5 00
Paso Robles, Mission Band, *for Black Mountain Acad., Evarts, Ky*..... 2 50
Salicoy, Ch., *for Furnishing Room, Grand View, Tenn*..... 25 00

OREGON, $36.30

Forest Grove, Ch..... 21 30

WOMAN'S HOME MISS'Y UNION OF OREGON, Mrs. C. F. Clapp, Treasurer.
W. H. M. U., *for Blanche Kellogg Institute, Santurce, Porto Rico*..... 15 00

WASHINGTON, $105.50

Bellevue, First 2 70
Colfax, Plymouth 3 00
Odessa, German Cong'l (Emmaus Ch.)..... 10 00
Ritzville, Salem German Ch. 14 10
Seattle, Prim. S. S. of Green Lake Ch., *for Indian children at Santee, Neb.* 18 93
Pilgrim..... 55 27
Tacoma, Plymouth 1 50

DISTRICT OF COLUMBIA, $211.21

(Don. $16.00, Legacies $195.21)

Washington, First Ch., *for California Chinese Mission*..... 15 00
Mrs. Clara D. Jones..... 1 00

LEGACY

Washington, Cyrus S. Richards, by Rev. Chas. H. Richards, D.D., 585.61 (Reserve Legacy, 390.40) 195 21

KENTUCKY, $8.00

Newport, York St. Ch..... 8 00
Williamsburg, Highland College, Box Books *for Saluda, N. C.*

VIRGINIA, $5.00

Hampton, C. E., *for Laboratory, Santee, Neb*..... 5 00

NORTH CAROLINA, $61.30

Cedar Cliff, Ch..... 2 00
Southern Pines, Ch..... 59 30

SOUTH CAROLINA, 27 cents

Greenwood, "A Friend," *for Dormitory Fund*..... 27

TENNESSEE. $37.50

Grand View, H. C. Hilliary, *for Grand View Normal Sch*..... 37 50

GEORGIA, $12.75

Macon, Mrs. Le Roy Monroe Felton, *for Demorest, Ga.* 5 75
Thomasville, "Friends," *for Allen Normal Sch*..... 1 25
Toccoa, Mrs. C. P. Simpson, *for Demorest, Ga*..... 5 75

ALABAMA, $176.00

Athens, "Friends," *for Rebuilding and Furnishing Trinity Sch*..... 176 00

MISSISSIPPI, $17.25

Moorhead, Miss F. A. Gardner, *for Girls' Ind'l Sch.* 6 00
Piney Grove, Ch..... 1 00
Tougaloo, Ch., *for Blanche Kellogg Inst., Santurce, Porto Rico* 10 00
Woods Chapel 25

LOUISIANA, $5.78

Hammond, Ch..... 3 08
S. S..... 2 70

TEXAS, $12.00

Dallas, Central Ch..... 10 00
Goliad, Ch. 2 00

FLORIDA, $10.71

Bredensberg, Mrs. E. A. Hawley, Box Goods *for Wilmington, N. C.*
Melbourne, Ch..... 10 71

JAPAN, $10.00

Kyoto, Miss Grace W. Learned..... 10 00

SUMMARY FOR DECEMBER, 1907

Donations$14,826 29
Legacies 6,648 92

Total.....$21,475 21

SUMMARY

FROM OCT. 1 TO DEC. 31, 1907

Donations$40,499 57
Legacies 20,114 22

Total Receipts, three months.....$60,613 79
Expenditures, three months 81,245 76

Debit Balance on Current Year.....$20,631 97

FOR THE AMERICAN MISSIONARY

Subscriptions for December.$128 74
Previously acknowledged.... 32 13

$160 87

ENDOWMENT FUND

The Brown Fund, for Colored People, add'l.....$25 00

H. W. HUBBARD, Treasurer,
Congregational Rooms,
Fourth Ave. and Twenty-second St.,
New York, N. Y.

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Treasurer—Miss Lena Babcock, 2436 Canal St., New Orleans.